

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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For the Secretary.

Poor Christians.

There are a great many of them! You can find them in almost every community, in almost every church; and in some churches almost the whole of them are poor. I do not mean "poor in spirit," for that is a "blessed" poverty. But I mean poor literally; destitute of money. At least we have their own testimony for it. "And what is there strange in this?" you ask, does not the Book say, that "God has chosen the poor in this world; and we shall always have the poor with us." This is very true. Nor is it very strange. And I am quite sure that a majority of Christ's followers, have always been, and probably always will be found, in the humble walks of life.

But I have now in my mind a class of disciples (I wish I could believe it was not very large) who are in different circumstances. God may have chosen them, and for a wise purpose. I have nothing to do with the decision of that question. The persons I allude to, are not in the "Poor House," nor in dens or caves, or even in huts and hovels. Nor are they clothed in rags, or pinched with hunger. But they have good comfortable dwellings, some of them elegant and well furnished. They have herds and flocks, pastures and meadows for their sustenance; and fields and orchards whose fruits they reap and enjoy. They have men-servants and maid-servants, horses and carriages, silver and gold, and whatever they regard convenient and necessary. And they hope they are Christians. Some of them belong to the Church, have a good seat in the House of Worship, and are even quite constant in attendance. To be sure they do not attend the little prayer meetings very often, or engage personally in religious exercises, at home or abroad. But then only a few very strict old-fashioned people do it, and the minister is employed on purpose for this service.

But the reader may think I am running off the track! Not at all! I know these persons appear to possess property, and it is true, in fact, that they do. But they are poor. Do you question it? Then go and present to them the wants of the poor. Ask them to aid in circulating the Word of Life, and in sending the living preacher to those who have never heard the Gospel, and they will tell you they are unable, they are poor! Urge upon them the obligations of the great command; ask them to give their money to scatter abroad the leaves of the "Tree of Life," that the nations may be healed; and you will find them poor enough. And their apologies, "They have so many ways (of their own) for their money," "God has afflicted them," or "He has withheld his blessing from some of their efforts." So they justify themselves in withholding their offerings. Perhaps they will "wonder that people who are able, don't give more, it is a good cause, they feel anxious for the salvation of the heathen." And finally they will give just enough to show that it is bestowed of "necessity," if not given "grudgingly" (see 2 Cor. ix. 7).

Poor Christians indeed! God has given them talents, but He is a "hard man," so they hide them in the earth. He has made them stewards of a goodly portion of His goods, but when he requires that they be used in His service, they impudently tell Him they are poor! What will they reply, when an account of their stewardship is called for? S. B.

The True Cause of a Common Evil.

There is no portion of divine truth that more needs to come out with new light, and to revolutionize public sentiments and habits than that which embodies the Christian justice and righteousness between man and man. Though there is not a little of malice in the current reproaches thrown upon professing Christians for dishonesty and injustice, yet they are not wholly fabrications. There is much need, even in the Church, of reform, of the sense of right in business transactions; the time has come that judgement must begin at the house of God, and if it first begin at us, what shall the end be with those who do to no extent obey the Gospel of God? Were we to enumerate all the frauds and dishonesties that prevail in the world around us, we should need a library to contain the details. And here is the evidence that public sense of justice is in a deep sleep, and that the public conscience needs a resurrection.

But over against this deficiency of public sentiment, there is another deficiency—That is, a defective sense of the justice of God. The prevalent sentiments and habits of so-

ciety, compared with the Gospel rule for what is right between man and man, show a lamentable contrast. But a comparison of the prevalent sentiments of man touching the justice of God, with the Gospel view of that justice, shows a still greater. The professed creeds of no small part of the community have drawn a black erasure over this attribute of Jehovah. Preachers and presses are employed to deliver the public conscience from apprehensions of a judgement to come; and there is stationed in all the ways of the transgressor a seducer, pointing to the forbidden fruit, and blandly whispering, "Ye shall not surely die." But the negative form of evil is most extensive. God's justice in a world of sinners, is, so to speak, one of his unpopular attributes. The preaching of it is offensive to the hearer, and too much avoided by the preacher. And hence the great mass of the people, including many in the Church, have an inadequate idea of God's abhorrence of sin and of his way of making it known in the inflictions of his justice. There is in the Bible a vast amount of thrilling truth touching this matter, which is not brought forth and laid warm and heavy on the conscience.

But if this be so, what else can we expect than a corresponding deficiency in men's sense and practice of mutual justice? Will men be more righteous than their conceptions of God? If their conceptions of God make him one of easy justice and lax administration—tolerant of sin—taking part with the sinner against right, will they not most naturally fill out that conception in their own practice?

A great reform is in progress in matters of philanthropy and humanity. The change that has taken place in the space of one generation, can hardly be realized. And all see and confess, that as great a change is needed in the public sense and practice of commercial justice—both in the Church and out of it. And how shall that change be secured but by an energetic exhibition of the proper motives. "Be ye holy for I am holy: Be ye just for I am just," is the logic of God's word. Those elements of conviction, as to the justice of God, which lie dormant on the sacred page, must come to action in the quickened conscience of men. Ministers must preach righteousness in the great congregation; they must reason of righteousness and a judgement to come. What we want is not a disquisition on the ethics of the Gospel, nor an inculcation of morality disjoined from evangelical motives and spiritual life. But morality seated in "a good and honest heart;" which by rendering to God the things that are God's, learns to render to man the things that are man's. Of this kind of morality we need a revival; and also a new development of the light of the Gospel respecting it. The preachers of it have need to come forth in the spirit and power of Elijah. Then may we hope that the Messiah's reign will be in a way to a speedy establishment, and the sceptre of his kingdom will be a right sceptre.—Puritan.

"Don't forget to Pray."

Dr. Payson, in writing to a kinsman, in an important crisis of religious experience, remarks:

"In your present situation, and for some time to come, your greatest difficulty will be to maintain the daily performance of closet duties. On your maintaining that, the fate of the whole battle will turn. This your great adversary well knows. He knows that if he can beat you out of the closet, he shall have you in his power. You will be in the situation of an army cut off from supplies and reinforcements; and be obliged either to capitulate, or to surrender at discretion. He will, therefore, leave no means untried to drive or draw you from the closet. And it will be hard to maintain your post against him and your heart. Sometimes he will probably assail you with more violence when you attempt to read and pray than at any other time; and thus try to persuade you that prayer is rather injurious than beneficial. At other times he will withdraw, and lie quiet, lest if he should distress you with his temptation, you might be driven to the throne of grace for help. If he can prevail on us to be careless and stupid, he will rarely distress us. He will not disturb a false peace, because it is a peace of which he is the author. But if he cannot succeed in lulling us to sleep, he will do all in his power to distress us. And when he is permitted to do this, and the Holy Spirit withdraws his sensible aid and consolations, when, though we cry and shout, God seems to shut out our prayers—it is by no means easy to be constant in secret duties. Indeed, it is always most difficult to attend to them when they are most necessary. But never mind, your Lord and Master is looking on. He notices, he accepts, and he will reward every struggle. Besides, in the Christian warfare, to maintain the conflict is to gain the victory. The promise is made to him that endures to the end. The object of our principal adversary, then, is to prevent us from enduring to the end. If they fail of effecting this object, they are defeated. Every day in which you are

preserved from going back, they sustain a defeat. And if, by praying yesterday, you gained strength enough to pray to-day, and if by praying to-day you gain strength to pray again to-morrow, you have cause for thankfulness. If the food which you take every day nourishes you for one day, you are satisfied. You do not expect that the food you ate yesterday, will nourish you to-day. Do not complain, then, if you find it necessary to ask every day fresh supplies of spiritual nourishment, and do not think your prayers unavailing so long as you are enabled to struggle on, even though it should be with pain and difficulty. Every day I see more clearly, how great a mercy it is to be kept free from open sin, and from complete apostasy.—If you are thus kept, be thankful for it."

From the Congregational Journal.

Universalism not of the Bible.

The advocates of modern Universalism attempt to bring in German ministers and theological professors in aid of their cause. It is well known that in Germany the Bible is regarded with little respect; a few only make it the appeal in the highest questions brought up before the human mind for decision, while the masses, both of people and ministers, divest it of all inspiration and divine authority, treating it as an ancient myth, or collection of ancient fables, fictions and proverbs, which every one is at liberty to interpret, receive or reject as he pleases. Even Doctors of Divinity, Professors of Theology, Commentators upon the Bible, and professed preachers of the Gospel without number, accept the Bible only in these lowest views. Of the few evangelical ministers it is not strange that some should have been more or less affected by the surrounding current opinions, and be tempted to decide some theological questions by their desires and prejudices rather than by the teachings of divine Revelation. Of this class is Tholuck, whose character and writings are so well known in this country, and in all respects but one are decidedly orthodox. He does not deny or doubt even a state of future punishment; he only hopes and tries to believe that it will not be endless. But even this hope, as he confesses, is not grounded upon the Bible, whose plain and simple declarations flatly contradict it, but upon his philosophy and private views. The following conversation, occurring between himself and Rev. Dr. Sears, Professor in the Newton Baptist Theological Seminary, is in illustration and proof of these statements:

Sears. "Do you find no passages of Scripture which positively declare the everlasting punishment of the wicked?"

Tholuck. "Yes; Matt. 25: 46, and others like it."

S. "Can those passages, which you think favor Universalism, be understood in any other sense without violating the fundamental laws of interpretation?"

T. "Yes, they can, but the construction would not be so easy and natural."

S. "Can the other passages, which speak of endless punishment, possibly bear any other construction?"

T. "I do not see how they can."

S. "Well, what are you going to do with them?"

T. "That is my only difficulty. These two classes of texts seem to me contradictory; I cannot reconcile them. But when I reflect upon the character of God as a Being of love, I lose all my doubts. Those passages are dark, but here all is light.—Man has not utterly lost God's image; there is something holy in him still, the flaming eye of God, the conscience; and wherever there is this foothold, God will gain the heart at last. Were it not for this traitor in the enemy's camp, it would be impossible for God to save sinners."

S. "Americans do not use the word holy in such a connection. We do not apply it to one's essential nature, which cannot be changed, but to moral character, which is susceptible of change. To say that man has a conscience, is only to say that he is a man. This is what, in the nature of things can never be lost. Devils have consciences, and are moral agents, as much as men; and if there is something holy where there is conscience, there is something holy in devils, and there is this foothold for God, this traitor in the camp, there, and consequently they also can, and will, be saved."

T. "To be sure; this is what I hold." S. "Some twenty years since Mr. Henry E. Dwight travelled in Germany, and states in the book he afterwards published that 'if was true few German ministers believed in the eternal duration of future punishment, but that it was not because the doctrine was not palpably and undeniably taught in the Bible, but because it did not harmonize with their preconceived opinions. Many of them acknowledge that the New Testament seems to inculcate this doctrine; but they find it, as they say, so irreconcilable with our ideas of the infinitely benevolent Being, whom God has revealed himself to be, that, if they believe in his perfections, they must reject the doctrine. Some contend that it is not even apparently announced. To those texts which are generally believed with us to involve it, they give a

different explanation in their interpretation; finding, as they believe, philological difficulties in the way. Others affirm, as one of the orthodox professors, who is considered eminent for his piety, told me respecting himself, that this doctrine evidently appears in the New Testament, but that he could not receive it, unless he were to change his views of the character of God; that we now enjoy but a single ray of revelation in comparison with the light which will burst upon our view in the future world; and that, when we come to behold the glory of God, as it will there be revealed to us, he believed that this apparent difficulty in the moral government would be explained."

To an intelligent and christian mind, which appeals only "to the law and to the testimony," to what God has said, and not what man thinks and desires, all such opinions are as worthless as they are irrelevant. It is confessed that the Bible plainly teaches a state of endless retribution to the wicked; but the statement is not believed because it does not harmonize with human opinions and desires. The very appeal, therefore, to German theology in support of Universalism is its confutation.

God's Voice in the Land.

Every devout man is a watchful observer of the dispensations of Providence.—Habitually feeling that all events, the insignificant as well as the astounding, are under his immediate direction and control, he views the hand of God in every thing which transpires around him, and hears His Voice equally in his judgments and in his mercies. To such a man, the dealings of Jehovah with our country for the last year or two, are replete with admonition and warning. He suffered us to be plunged into all the horrors of war, and scarcely had we washed the blood of a sister republic from our hands, when he let loose among us the "pestilence that walketh in darkness and the destruction that wasteth at noon day." When, two centuries ago, the Plague and Fire devastated the city of London, good men availed themselves of those providential visitations to impress important practical truth on the hearts of that generation; and so loudly did they sound the trumpet of alarm, that its clarion notes still ring in the ears of mankind.—Who is now, like the faithful men of that day, calling a thoughtless community, by "the judgments which are abroad" in the land, to "learn righteousness?" Should not the pulpit and the press, with united voice, send home an appeal to the heart, which will be felt? Ought the emergency to pass unimproved? Ought good men to stand still and lift no note of warning, when the destroying angel is passing thro' the land, and laying multitudes low in death? If the churches of our Lord Jesus Christ, of every name, would, in the first place, humble themselves under the mighty hand of God, and then call on the community generally to commence at once the great work of preparation for death, a moral impression might be made, which would result in the salvation of multitudes and awaken new alleluia in heaven. Let all men, then, whose personal or official relations give them influence in society, now employ that influence to give efficacy to the motions of Providence, and so far as may be, to prepare others for even a sudden summons to the bar of judgment.—Alliance and Visiter.

Every Thing or Nothing.

Religion is a concern between God and a man's own soul. It must be real and sincere—genuine and not counterfeit. It is everything or nothing. Possessed of true piety towards God, such as the Bible demands and man's necessities require, the individual has everything which is necessary to render him eternally blessed. He is sure of the crown of life, of a home in heaven, and an imperishable inheritance in the skies. Without true piety, real religion, such as will bear the test of death, and the dread scenes which lie beyond the grave, a man has nothing. He is an eternal bankrupt in character in hope and happiness. He is poor and miserable forever. Religion, therefore, is everything or nothing. To be real, it must be made a personal matter, a vital principle, a fountain of living water to the soul, separate and alone, or it is not a religion that we can die by; for we must each die alone. It is the "one thing needful," living or dying. Every Christian should examine himself by this test. The soul that cannot be happy—that cannot melt or mount in converse with its God alone, should tremble for its individual safety.

True piety draws to the closet, and humbles and elevates the spirit there as well as at the prayer-meeting. Some true Christians may, however, have yielded, without reflection, to the influences that tend to draw them away from their closets and themselves, and may find it difficult to detach themselves from others, and worship God alone with profit and delight. Let such persons observe their error, and correct it. The Bible, and the secret converse with heaven, concern you more, far more,

than the sermon and the social interview. The latter are advantages to piety; the former are essentials to it, which can never be neglected without fearful exposure to the soul.

Interview with the Assamese Youth.

We had an opportunity, last week, says the Puritan Recorder, of conversing with two young men from Assam, who have lately arrived in this country in company with Mr. Bronson, a Baptist missionary. We asked them, how many Converts to Christianity there were in Assam? They replied, "fifty-nine." Would you like to have sixty? "Oh yes," they both replied; "every body, every body; we want all to come to Christ." How long would you like to have it, how fast do you want to have them converted? "Oh, very fast; a hundred and twenty in a day." Can ministers convert them? "No, no; we can plough and sow, but God makes it grow. There was a time when three thousand were converted in one day."

From answers that they gave to various questions, it was evident that they understood the nature of true religion, and are well informed on other subjects.

A fact which occurred in regard to these youth while in Philadelphia, deserves a record. Accompanied by Rev. Mr. Caswell, of this city, they visited the Girard College for Orphans. Mr. C. being a clergyman, was refused admittance by the barbarous regulation of an institution which put forth so great a seeming claim to benevolence. The aim of its founder in this was to shut out from within its precincts all religious influence. An offering to infidelity truly! But the Assamese, ignorant, of course, of any such embargo, except where caste holds its sway, being permitted to enter the College and address the orphans, commended to them the God of the fatherless, and preached Christ Jesus and Him crucified. Our brother who went with them to the College enclosure, was enabled to rejoice, that though himself excluded, Christ was proclaimed from within walls which a human power had decreed should never echo to the sound of his name.—Watchman and Reflector.

Prosperity of the Church.

The increasing wealth and importance, in civil society, of professing Christians, is no proof that the Church is prospering. I repeat it, nothing can constitute real prosperity except the deepening holiness of Church members. You may eulogize the gifts and talents of ministers and of office-bearers; you may bring architecture to your aid, and pulling down the simple meeting-houses in which your fathers worshipped God, when "the priests could not stand to minister because of the cloud," erect in their place Corinthian temples or Gothic churches; you may line your pews with damask, and, standing in them, join with the skilled chorists to praise God with organs; and if there be no growth in faith, and hope, and love among you, what are all these things but like flowers strewed around a corpse?—G. B. Macdonald.

The Jerusalem.

It is for nothing that St. John, representing the Jerusalem that is on high, saith that it is full of the glory of God, and that its light is more sparkling than that of precious stones; that the wall thereof is jasper, the buildings of pure gold, like unto transparent glass the foundations thereof of many quarries of precious stones; that its twelve gates are twelve pearls, its streets paved with gold; and that the Almighty, and the lamb that accomplished our salvation, are the temple of it; that it hath no need of the sun, or of the moon; for God enlightens it on all sides; and the Lamb is that which makes it sparkle with eternal light. Although these terms be prophetic and mysterious, their sense is nevertheless a representation of a magnificence which cannot be expressed. And although it have a particular regard to the light of knowledge, and the perfect holiness of the Church of God; nevertheless, it includes the quality of its permanent happiness, and the beauty of its habitation.—Amyraldus.

The Waldenses.

We copy from the Worcester Spy a report of Dr. Baird's lectures on these interesting people:—The Waldenses are found, not in Switzerland, as many suppose, but in Italy, 3000 miles from Geneva. They live in the kingdom of Sardinia. Their country is 18 miles in length, and from 12 to 14 miles in width. Its population is 26,000; 20,000 of them are Protestants, and 4,000 Catholics. To this spot they are confined by law, and are forbidden to hold property in any other part of Italy.

The ancestors of the Waldenses, took refuge in these valleys, in the first centuries, from the persecutions which arose under the Roman Emperors. Amid all the changes of the world, they retained the truth, in its purity, in their mountain fastnesses. In the 11th century, the dukes of

Savoy, at the instigation of the popes, commenced their wars of extermination. In 1220 years, they passed through 34 wars, and still preserved their national existence. They owed their safety to their position. The old men, women, and children, were sent to the mountain tops to pray, while the young and strong fought. In one battle 300 of the Waldenses repulsed 8,000 of the invaders. As the army defiled along the narrow valleys, rocks were thrown from the overhanging precipices, and many were killed. Cromwell interfered to save them, but at his death, their enemies renewed the attack. The most destructive war, was in the time of James the second. The troops of Louis XIV. attacked them in 1688, and 1,400 were slain. The remaining 3,500 went to Switzerland, in mid-Winter. They were kindly received by the Bernese, and remained with them three years and a half. William, Prince of Orange, then sent Col. Arnaud to persuade them to return to their own country. He placed himself at their head, as both minister and leader, and they reconquered their country. Peace was declared in 1692. Since that time, they have not suffered from war, but have been grievously oppressed, their taxes were far higher, in proportion, than those of the other Italians. They were not allowed to proselyte, but priests were sent among them, to win over their children. These attempts rarely succeeded. When the reformation commenced, the Waldenses sent a committee to Luther, to ascertain his religious views. When informed, they replied that his doctrines were the same they had held for centuries.

From that time they have kept up a communication with Switzerland. Their ministers are educated in that country. They use the French language in their pulpits. Seven young men are supported in their colleges, by the interest of a fund created in Calvin's time. The contributions for their assistance from Protestant countries since that time, would probably not vary much from half a million. Col. Beckwith, an Englishman, who now resides among them, has done much for their benefit. He has given them about \$30,000, and has built for them 165 school houses.

They have 15 parishes, a college, with 50 students, and a grammar school. Their national flag is a burning lamp surrounded with stars, and encircled with the beautiful and appropriate motto, *Lux lucet in tenebris*. The king of Sardinia has, during the past year, granted them what they never possessed before, religious liberty. They are now endeavoring to restore the Italian language in their pulpits. God has evidently preserved them to be indeed a light shining in a dark place, that through their influence the true Gospel may be spread in Italy. They send the lecturer, their salutations to the American churches, and ask their prayers and aid in their great work.

The Solitary Witness.

Some years ago, a missionary went to a heathen village in India; but no one there would attend to his words. When he went away, he left one New Testament behind him, in the shop of a native. It was but a single seed cast into a bad soil, and he feared that it would perish there; that the precious volume would be thrown aside, or else that its sacred leaves might be used to wrap up tobacco, rice or salt. But, no! The eye of God was upon that book. Like Lot in Sodom, like the captive maid in the house of Naaman, that New Testament was a solitary witness for Jehovah in the midst of idols and idolaters; and it became a light to them that sat in darkness. Some of them it led into the way of peace. Soon after it was left, three or four heathen came to that shop. They saw the strange book. They asked that they might read it. They took it home. As they heard what it told them about God and man, sin and salvation, hell and heaven, they wondered, they trembled, they believed. A church was formed in that village, and two of those who borrowed that Testament are now preachers of the Gospel of Jesus Christ.—Juvenile Miss. Mag.

SICKNESS.—In sickness the soul begins to dress herself for immortality. And first, she unties the strings of vanity, that made her upper garment cleave to the world, and sit uneasy. She puts off the light and fantastic summer-robe of lust and wanton appetites. Next to this, the soul by the help of sickness, knocks off the fetters of pride, and vain complacencies. Then she draws the curtains, and stops the light from coming in, and takes the picture down; those fantastic images of self-love, and gay remembrances of vain opinion and popular noises. Then the spirit stoops into the sorceries of humble thoughts, and feels corruption chiding the fancy, and allaying the vapor of conceit and fictitious opinions.—Next to these, as the soul is still undressing, she takes off the roughness of her gent and little angers and animosities, and receives the oil of mercies and smooth forgiveness, fair interpretations and gentle answers, designs of reconciliation, and Christian atonement, in their places.—Jeremy Taylor.

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CLOTHS, CASSIMERES, CASSIMERES, JANS, AND OTHER VESTINGS.

Subscribers have a large variety, and he intends, by add-
ing various novelties to which appeal, to maintain
an ample and complete assortment as can
be desired. The goods are
thoroughly made, and trimmed in the
most fashionable style, at a sufficient
margin from former prices to render it an induc-
ement to examine (at least) before purchasing else-
where. His friends and the public generally are
to call at the corner, No. 1 Central Row,
of State House.
3m47

Carriages for Funerals.

Subscribers are prepared with (probably)
water facilities than any other establishment
in the city, to furnish all in the line of a Hearse,
or Stages for Funerals, and will do so up-
most liberal terms. A Hearse will be sent
usually where any number of carriages are
required. Particular attention will be paid to this branch of
the business.
J. B. OLCOTT & Co.,
Livery Stable 115 Main Street,
Hartford, Ct.
3, 1848.

Monuments.

JOHN B. BATTERSON, Marble manufacturer,
Hartford and Litchfield, Ct., would respectfully
call the attention of the citizens of Hartford, and the pub-
lic generally, that he has opened an establishment
on Main street, (directly opposite Union Hotel)
where he will manufacture at the lowest possible
price all kinds of MONUMENTS and GRAVES
&c., of the best American and Foreign mar-
ble. Tablets, chimney pieces, mantels, centre
pieces, bureau, and counter tops, of Egyptian,
or any other kind of foreign marble which
is preferred, executed at short notice, and in
any style of workmanship.
Persons in want of any kind of work in the
line, are respectfully requested to call and
see his styles of workmanship before purchas-
ing.
Monuments delivered to any yard in the city
free of charge.
Hartford, April, 1849.

BURR & SMITH,
184 1-2 Main Street, Hartford

Christian Secretary.

HARTFORD, FRIDAY, JUNE 22, 1849.

The Convention.

Another very pleasant anniversary of our State Convention was held at Bristol last week. A general unanimity prevailed throughout the meetings, and nothing occurred from beginning to end, to interrupt the flow of fraternal feeling and harmony of heart. Owing to our peculiar engagements, however, we are unable to do much more than present an outline of the proceedings.

The Convention met at 2 o'clock on Tuesday afternoon, the 12th inst., at the Baptist meeting house, and opened with singing the hymn, "Come, Holy Spirit, heavenly Dove," followed with prayer by Br. A. Perkins, of Danbury. The President of the Convention, Br. Ives, being unavoidably prevented from attending, Br. Miller, the vice president, occupied the chair. About ninety delegates were present.

The Report of the Board was read by the Secretary, from which it appeared that although in immediate results, the past year has been fruitful than some former years, in our Domestic Missionary operations, yet the cause is prospering. The missionaries of the Board, brethren Shailer and Lyon, have labored with persevering fidelity. Some feeble churches have been strengthened and relieved from embarrassment, one new meeting-house has been completed and nearly paid for, and incipient measures have been adopted toward the establishment of churches in some new and interesting fields. The amount received from the churches during the past year for Domestic Missions was something over twelve hundred dollars. Two new churches were received into the Convention—the Huntington Street church, N. London, and the South Baptist church, Colerbrook.

As officers were then elected for the ensuing year, as follows:

REV. HARVEY MILLER, President.
REV. S. D. PHILIPS, Vice President.
REV. E. CUSHMAN, Secretary.
WARREN GRISWOLD, Esq., Treasurer.
CHAUNCEY G. SMITH, Auditor.

J. S. SWAN, R. TURNBULL, D. IVES, F. KETCHAM, Wm. Reid, A. S. Lovell, B. N. Leach, C. Willet, C. S. Weaver, H. R. Knapp, Trustees.

On Tuesday evening, the annual sermon was preached by Rev. E. T. Hiscox, of Norwich, from Heb. 6: 10, "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." The nature, motives, objects and rewards of Christian Benevolence, were the topics discussed, the preacher confining himself mainly to the suggestions of the text on these several points. True Christian benevolence was shown, in the first place, in its very nature, as involving much of real work and labor—and secondly, as a work and labor of love. The motives of Christian benevolence were next considered as implied in the expression "toward his name," that is, that all should be done with direct reference to God—his will, his approbation, his glory. In considering the objects of this benevolence, it was remarked that although it was to embrace the whole world, yet it should have primary and special regard to those objects which lie nearest, and to which we stand most directly related. Only through the church can we hope effectually to reach and save the world. And finally, the blessed and glorious rewards were considered as suggested in the assurance that God will not forget this work and labor of love.

The Education Society held its anniversary on Wednesday forenoon. Rev. W. P. PATTON was elected President; Rev. E. T. HISCOX and HENRY WOOSTER, Vice Presidents; Rev. F. KETCHAM, Secretary; and J. W. DIMOCK, Treasurer.

Rev. T. F. CALDICOTT, Secretary of the Northern Baptist Education Society, addressed the meeting in his usual lively and common-sense style, proposing, among other things, that an arrangement should be made between our Society and the body which he represents, for mutual assistance and co-operation. This arrangement, having been previously considered and recommended by the Board of the Connecticut Society, was now acceded to by vote of the meeting. In accordance with this arrangement, Br. Caldicott will visit as many of our churches as possible during the ensuing year, in behalf of the Education cause. We do not know that it is necessary for us to commend him to the churches—he will commend himself. We trust that a new impulse will be given to the cause he advocates among us.

According to the standing arrangement of business, the afternoon of Wednesday was occupied by the Convention in hearing the Reports of committees and listening to addresses upon Domestic (or State) Missions, Home Missions, and the Bible Cause. The discussion of our Domestic Missionary affairs was quite animated, and the Board were instructed to continue their present plan of action, and to endeavor to raise eighteen hundred dollars for this department the ensuing year by apportionment among the churches. Father Peck (every body knows who we mean) and Br. Ira R. Stewart addressed us in behalf of Home Missions—the latter more especially with reference to the Mariner's church of which he is pastor in New York—and a collection of \$17.00 was taken for the Home Mission Society. The claims of the Am. and Foreign Bible Society were then advocated by Rev. L. Leonard, agent of the Society, Rev. J. N. MURDOCK, and Rev. J. S. SWAN.

A crowded audience assembled on Wednesday evening to consider the subject of Foreign Missions, and we know not when we have attended a more deeply interesting meeting. After a few interesting remarks from Rev. E. Bright, Jr., Home Secretary of the Union, and a forcible appeal from Rev. J. H. Vinton, of the Karen Mission, Rev. M. Brown addressed the audience in a manner which chained the attention, and we trust affected the hearts of all present. But perhaps the most impressive exercise of the evening was the remarks of the Assamese converts, asking in their broken English for Bibles and missionaries for their countrymen. At the close of the services a collection was taken amounting to \$94.34. We ought also to mention as adding much interest to the meeting, the singing of hymns in their native tongue, by the Karen converts accompanying Br. Vinton, and also by the Assamese.

On Thursday morning, the Report of the Committee on the Publication Society was presented, and addresses and remarks made on this subject

by Br. Metcalf, agent of the Society, Br. Caldicott, Wildman, and others.

Several items of miscellaneous business were then transacted, and towards the close of the meeting, a resolution was introduced, making special reference to the death of our esteemed father in the ministry, Rev. Daniel Wildman, which has occurred during the past year. This called forth a series of affecting and impressive remarks from brethren N. Wildman, (son of the deceased), E. Bright, John Peck, L. Lewis, and J. S. Swan, after which the Convention united with Br. Swan in solemn prayer to God, in view of the lessons taught us by this dispensation of His providence.

A few minutes were then occupied in closing the business of the session, and after a brief and appropriate address from the President, and (as has been our pleasant privilege for several years) uniting with father Peck in a parting prayer, the Convention adjourned to meet next year with the second Baptist church in Danbury—Rev. Robert Turnbull to preach the annual sermon—Rev. C. Willet alternate.

The most generous hospitality was manifested by the friends in Bristol in entertaining the Convention, and nothing was lacking on their part to render the session in every respect delightful. May our anniversaries always be as pleasant and profitable.

Am. & For. Bible Society—A new Version of the Bible.

Our readers are most of them aware, we presume, that this Society, at its annual meeting in the city of New York, resolved, "That the restriction laid by the Society upon the Board of Managers in 1838, to use only the commonly received version in the distribution of the Scriptures in the English language, be removed." As we were not present at the meeting in New York, we have no personal knowledge of the reasons which were urged in support of this resolution, nor of the influences under which it finally passed. We were informed, however, not long after its passage, by one who was present, and who enjoyed ample means of knowledge, that it did not enjoy either immediately or remotely, to the issuing of a new version of the English Scriptures, but was designed rather as a compromise between the advocates and opponents of such a measure. This explanation, coupled, to some extent, the alarm which we felt upon reading the resolution, although it was far from satisfying us as to the wisdom of that act. We clearly foresaw in it an occasion of contention and ill feeling—a door opened for restlessness and aggression on one side, and for determined opposition on the other. It was difficult for us to conceive that men would urge the removal of a restriction which gave them no inconvenience, and which did not stand in the way of desired and proposed action. We could not doubt that the men who originated this resolution, and pressed it to its passage, would, at some future day, urge upon the Society the measure prohibited by the restriction of 1838. But while we saw all this, and deprecated it, we confess we did not dream that the Executive Board in New York would feel themselves authorized to take immediate steps to secure that measure. Judge, then, our surprise when we read the following paragraph from a correspondent of the New York Baptist Register, who evidently speaks from a perfect knowledge of the subject, if, indeed, he did not speak *ex cathedra*:

"In my last letter I mentioned that the Am. and Foreign Bible Society had removed the restrictions imposed upon its Board to publish only King James' version of the Bible. Carrying out the wishes expressed by the Society, its Board recently referred to a committee of five, to report at its next meeting the expediency of publishing an English version of the New Testament, in which all words now transferred, the original meaning of which does not fully appear to common English readers, shall be clearly translated, and obvious and unnecessary errors corrected. The probability is that the committee will report favorably, and that such a version will be issued."

Now, we would like to know what this means. What does this writer mean by "carrying out the wishes expressed by the Society?" What "wishes" has the Society expressed? and when did it express them? and where are they recorded? Will the Board point us to a single act of the Society, requesting them to take even the remotest steps toward issuing a revised version of the Scriptures? We have looked over the minutes of the doings of the Society, and we can find no such "wishes" there. There is not a line requesting or authorizing the Board to take any such measures, and we will add, not a syllable which can be fairly construed into a toleration of such an act on their part. We are informed that there was at least a tacit, if not an expressed understanding, at the time the resolution in question was adopted, that it should not be construed as authorizing the Board to issue a new English version of the Scriptures; and that, but for this tacit agreement, it could not have prevailed. What, then, is the meaning of this talk about "carrying out the wishes of the Society?" We press this question in no captious spirit, but with a feeling of the deepest concern for the honor and prosperity of the noble institution which we have so ardently cherished, and which we shall continue to cherish, until it is perverted to ends which we never contemplated, and which we cannot sanction.

We confess that there is, to our apprehension, no necessity for a revision of the commonly received version of the Scriptures. It has long been in use, and is, perhaps, on the whole, as perfect as human learning can make it. It has directed thousands of inquiring sinners to the Lamb of God, and conducted rejoicing Christians through storms of persecution, and scenes of trial, to rest and victory. It contains all that we need to alarm the guilty, to comfort the penitent, and to perfect the saint. As a rule of life, and as the law of the Christian church, it is sufficiently explicit. To us, as Baptists, its utterances are of no doubtful import. And were we to revise it, to suit our distinctive views, the alteration would possess no authority except with Baptists. No Pædo-Baptist's opinion would be changed—no Pædo-Baptist's practice would be corrected. The great mass of evangelical Christians would still adhere to the version now in use, and we should gain nothing but reproaches while seeking to make proweities. We do not wish to give the least countenance to the idea that *Baptist* is a word of doubtful significance. We insist that it is as much an English word as *Immense*, and that it means precisely the same thing. We have taken our denominational name from it; and every time we acknowledge the title of *Baptist* we declare that the word has, to us, a distinct and definite meaning. And more than this, our Pædo-Baptist brethren, by awarding us a name originating in our mode of introducing

believers to the privileges of Christ's house, have tacitly admitted the same thing. If we should substitute *Immense* for *Baptist*, we should settle nothing, but merely transfer the contest from the field of Greek criticism to that of the Latin. Nothing can be gained by such a change; all that we hope to accomplish will be as readily secured without it; and why should sensible men waste their energies in a work which promises so small a reward for their toil?

All that has been said concerning the circumstances under which the common version was brought out, we regard as entirely foreign to the subject. Whatever impropriety those who authorized this version may have been guilty of, we insist that this is a matter which does not affect the merits of the version itself. The real question, here, is the version of the Bible in general use among us, in the main, faithful? Is it as perfect, on the whole, as we can reasonably hope to make it? Would it be safe to undertake a revision? The first of these questions is answered in the affirmative, even by those who advocate a revision. The second is settled by the failures, which the present generation has witnessed, of attempts to improve the common version. And in reference to the third, we ask, is it safe for us, after men so eminent for their attainments in language, have failed here, to repeat the attempt? And besides this, what is to be the effect of our example? Will not others follow it, and alter the sacred record to suit their views? Where is this work of revision to end, when it has been once begun? Will not our brethren pause before committing themselves to a measure, the consequences of which no man can predict, and which must be disastrous to the denomination, and to the Christian world?

In concluding what we have to say on this subject at present, it is proper for us to allude to the fact that, at the recent meeting of the Baptist Convention of this State, at Bristol, the committee on the Bible Cause reported a resolution approving the action of the Society removing the restriction of 1838, and that, by a nearly unanimous vote, the report was amended by striking out all that related to this subject. We think this circumstance is significant in reference to the views of the Baptists of this State in relation to this question. We assume, however, to speak, at present, only for ourselves. We have taken this early opportunity to put our opinions on record, and to indicate the course which we intend to pursue in reference to this subject. We have done this not because we take pleasure in calling in question the acts of our brethren, but from the desire to contribute what we can to the permanence and success of the A. F. B. S., and to warn those to whom the direction of its affairs is intrusted, that the denomination which appointed them will hold them accountable for all their acts. We do not believe that Baptists are ready for the measure which the Board propose; and we declare our deliberate conviction that the criminality of the Society to this measure will deprive it of the sympathy and support of the great mass of those who now sustain it.

Civil Affairs in California.

A recent number of the New York Journal of Commerce makes some extracts from the *Alta Californian* of March 22d, respecting the political movements at San Francisco, but does not publish the resolutions adopted in a public meeting in that city in regard to the prohibition of slavery in California. It appears, from the remarks of the Journal of Commerce, that a large number of the delegates elected to a Convention proposed to be held for the formation of a Provisional Government, have addressed to their constituents a recommendation, with a view to secure the fullest representation of the country, that the meeting be further deferred to meet at Monterey on the first Monday in August next. The signers of this address have resigned their seats, and looking to the probability that the number of inhabitants will very soon be such as to require the formation of a State Constitution, they also recommend that the delegates to be elected to the proposed Convention in August, should be vested with full power to frame a State Constitution, to be submitted to the people of California.

The extracts from the *Alta Californian* respecting the prohibition of slavery, so far as quoted by the Journal, are as follows:—

The meeting at San Francisco, which adjourned on the evening of the 17th of February to the evening of the 24th, to further consider and act upon the question of negro slavery in the Territory of California, convened at the appointed hour, and was organized by Capt. J. L. Folsom, resuming the chair.

Mr. Perkins read the first resolution, and spoke eloquently in behalf of the exclusion of Negro slavery in California. On his concluding, the first resolution was put to vote and adopted.

The second resolution was then brought before the meeting and agreed upon; when—

Capt. J. L. Folsom vacated and called W. S. Clark to the chair, and then addressed the meeting in a loud, forcible and impressive manner, declaring that the public mind being almost unanimous on the subject, should make decided manifestation against the extension of slavery into the Territory of California.

After the President resumed the chair, the remaining resolutions were put to vote, and passed unanimously.

On motion of Col. Stevenson, the fifth resolution was re-collected; when that gentleman offered an amendment to the same, to the effect of prohibiting the employment of apprenticed negroes in the territory. The resolution as amended was adopted. It is as follows, the amendment being designated by italic letters:

5th. That the delegates who are to represent the district of San Francisco in the Convention which is to be held at San Jose for the formation of a provisional constitution, are hereby desired, requested and instructed by all honorable means to oppose any act, measure, provision, or ordinance that is calculated to further the introduction of domestic slavery, or of free negroes as apprentices, by indenture, or otherwise, to be employed in the Territory of California.

Subsequent meetings, which were held evenings, and at which business relating to the affairs of the Territory was transacted, were headed "Proceedings of the Legislative Assembly."

METRODIST CHURCH IN ALEXANDRIA, D. C.—This church has become divided into two separate parties, on account of a difference of opinion among the members, in regard to the administration of the discipline in certain cases where the parties were guilty of slaveholding. The affairs of the church became so much disturbed, that both parties met a few days since, "with mutual menaces, but without resorting to violence," says a correspondent of the Journal of Commerce, "and after a spirited debate, agreed to close the building, and deliver the key into the hands of the sheriff, until the courts should decide who are the lawful owners." Last Sabbath the two parties worshipped in separate places.

Next Meeting of the Convention.

It will be noticed by reference to the doings of the Convention at Bristol, that its next meeting is to be held with Rev. A. Perkins' church in Danbury. Some objections were raised against appointing it at a point so distant from the centre of the State, but after a full expression of feeling, it was resolved to meet with our brethren in Danbury.

Before the time for that meeting arrives, a new rail-road will be opened from Hartford to Willimantic, which will connect with the New London road, which, at Norwich, connects with the Norwich and Worcester road, thus opening a line of communication with all the eastern section of the State. From Hartford there is a rail-road communication to Danbury, to within a few miles of the church. Although our denomination is not so numerous in Fairfield county as in some other parts of the State, we have always noticed that their churches have been promptly represented in the Convention, notwithstanding in former years some of the delegates were under the necessity of going to New York, in order to secure a passage to Hartford, New London, Norwich and other points where the meetings were held. The increased facilities for travelling, and the pleasure of meeting with our friends in Danbury, who will use every exertion to make the meeting agreeable, we hope will be a sufficient inducement to call out a full delegation, notwithstanding a few hours extra travel.

Third Baptist Church, New Haven.

Br. BURN, I do not recollect whether I have seen any notice of this body in your valuable paper. I think our brethren should be advised of their existence that they may extend to their sympathies and their aid. This church is composed of colored persons, numbering a little over a score, and for practical piety will not suffer, I think, by a comparison with their white brethren. They have a pastor (Br. Thompson) settled with them. They have a small, neat house of worship, and their congregation is not large. Of course they are feeble in point of pecuniary means. They are considerably in debt for their house, and are making every effort in their power to extricate themselves. Their minister too, receives only a scanty support. If any of our benevolent brethren or sisters want the privilege of helping the needy, here is an opportunity, and their aid at this time would be very gratefully received. I think such a band of devoted disciples, with all the disabilities imposed on them by invidious distinctions in legislation, together with the strong prejudices against color, who are struggling to secure the unmolested enjoyment of their religious privileges, have some claim upon the charities of their more favored brethren.

Annual Report

Of the Martha Washington Temperance Society of Hartford, for the year ending June 1, 1849.

This Society again appear before the public on this their seventh anniversary, hoping that the late renewed impulse which has been given to the temperance cause, will lead the public to lend a generous response to their appeal. The funds which it will be the privilege of this Society to distribute to the suffering and needy the succeeding year will be raised at our coming Festival, which is to occur Wednesday eve, June 27. Our charities are restricted to no particular sect or denomination of Christians, all the poor who apply, alike receive assistance, after a judicious investigation into their character and wants, provided they will sign and strictly adhere to the temperance pledge. Of the number that originally constituted this Society, not one fourth part, to all appearance, now know of its existence. The labor that was shared by so many, has, for the past two or three years, fallen upon a few, while our applicants have increased in proportion as our helpers have diminished. The past winter has been one of unusual severity, and many have received aid by means of the funds raised at our last Festival, and the laborious exertions of the few who have composed our weekly meetings. We have been enabled to distribute 319 yards of calico and flannel, 269 yards of cotton cloth, 126 garments, 72 pairs of shoes, expended for medicine \$29.40. Seventy-eight families have been assisted, and the value of the whole amount given out, \$300. Owing to our limited funds, we have given fuel and provisions only in a few instances, and often when solicited by deserving applicants it has been our painful task to refuse the necessary aid. The members of this Society earnestly hope that their renewed call for aid in this work of benevolence, will be met with a liberality corresponding to its deserts—that the Martha Washington Society will resume the place it formerly occupied in the affections of the public from which it has so long been "weaned," and that a liberal purchase of tickets at the coming Festival may cheer the hearts and strengthen the hands of this Society, whose object is both reform and beneficence.

MISSIONARY MEETING AT THE SOUTH BAPTIST CHURCH.—We had the pleasure of attending a large and deeply interesting meeting at the South Baptist church in this city, on Thursday evening, the 14th inst., at which addresses were made by Rev. E. Bright, Jr., Secretary of the Home department of the Union, Rev. M. Brown, missionary from Assam, and the two Assamese converts who accompany him. The address of Mr. B. was highly instructive, and we doubt not afforded many who were present a clearer view of the difficulties in the way of the evangelization of India, and tended also to encourage those in whose hearts these difficulties might otherwise have awakened fear, by exhibiting what has been done, and what agencies are now in active operation, to remove the darkness which has so long brooded over that populous region. We were struck with a remark made by one of the Assamese converts: "I read in history," said he, "that your ancestors, the Saxons, only a few hundred years ago like my country, heathen. Now see what the Bible, the true Bible, do for you. Will you give my country the Bible to make us like you?" The meeting was closed at a late hour with singing by the Karens, and the benediction.

Rev. E. L. Magoon left Cincinnati on the 11th inst., on a protracted visit to the East. He was to have preached at Saratoga Springs last Sabbath. After visiting his friends, which will occupy the months of July and August, he expects to go to New York, where he will spend the winter. We learn that funds have been raised sufficient to build him a new church in Cincinnati, but that great difficulty exists in procuring a desirable location for it.

Death of Ex-President Polk.

A telegraphic despatch, dated Nashville, Tenn., June 16th, says: "Ex-President James K. Polk is no more. He died last evening of chronic diarrhoea."

Mr. Polk was born Nov. 23, 1795, and died June 16th, 1849, aged fifty-four years and seven months. The acts of his administration are too fresh in the minds of the community to require a word of notice; his life was spared long enough to fill out the term for which he was elected, return to his home, where no doubt he was looking forward to a long and peaceful evening of rest, when he was called to his final account. However much the public may disagree in regard to his public acts, all who know him, testify that in his private deportment, he bore an unequalled reputation. He leaves a most estimable and pious wife to mourn his death. Of the twelve Presidents of the United States, Martin Van Buren, John Tyler and Zachary Taylor, are the only survivors.

When the death of President Polk was announced in the Legislature on Tuesday last, appropriate resolutions were adopted, and both houses adjourned. The bells were tolled half an hour at sunset.

BISHOP DOANE.—We have said but a very few words thus far in reference to the affairs of Bishop Doane, of New Jersey, who, it is well known, failed a few months since for the enormous sum of three hundred thousand dollars! At the meeting of the Episcopal Convention of New Jersey, Mr. Halstead, of Trenton, offered a preamble and resolution proposing certain inquiries respecting the Bishop's financial troubles. The resolution was rejected, and the matter left as it stood before. If the Bishop is "blameless" in this business, the Convention owed it as a duty to the head of the Episcopal church in New Jersey to set the subject right before the public; their refusal to do this, will have a tendency to excite still stronger suspicions against the integrity of Bishop Doane.

ARRIVAL OF MISSIONARIES.—Absence from the city last week prevented the notice of some items of local intelligence, among which was the arrival of the Rev. J. M. Haswell, missionary to Burnham. He arrived with his family at New London, Sunday morning, June 3, and is now at Williamsburg, N. Y., in the family of Rev. A. P. Mason, brother of Mrs. Haswell. The cause of their return is impaired health, which after a residence of fourteen years in Burnham, has become much shattered. Mrs. Haswell's health in particular, is very feeble, but she is slowly recruiting.

PROPHETIC SENTENCE.—"What," asks the eloquent Dr. Cumming, of London, in a discourse on the lost coin in the parable, which the woman recovered by lighting a candle, sweeping the house, and seeking diligently until she found it, "What is all this that is now taking place on the continent of Europe? It is the sweeping of the European house, that Christ may find the lost coin, re-stamp it with his image, reprint on it his name, give it a new currency, and make all rejoice that the lost is found, and the hidden is discovered."

REVIVAL.—The Tennessee Baptist gives an extended notice of a revival that is in progress in Lebanon, Tenn. From the best data that could be obtained, one hundred and thirty had been converted at the time the editor of the Baptist left. About twenty-five of the law class of the Cumberland University, and a large number of the College students were subjects of the work. Presbyterians and Methodists united with the Baptists in carrying forward the work.

ORDINATION AT PROVIDENCE.—We learn by the New York Recorder, that Professor HENRY DAY, who is connected with the College in Georgetown, Ky., and a licentiate of the First Baptist church in Providence, was ordained to the office of work in the Christian ministry on the evening of the 6th inst. Sermon by the Rev. Dr. Wayland. Prayer of ordination, which "was such as only a father could offer," by the Rev. Ambrose Day, of Westfield, Mass., the father of the candidate.

DR. BEECHER COMING EAST.—We learn by a private letter, says the New York Independent, that the venerable Lyman Beecher, D. D., is expected at Boston soon, to spend the remainder of his days. Of course he will not be inactive; and there is apparently no doubt in his mind now to answer for an ordinary life-time.

MORE GOLD.—The steamer Crescent City, from Chagres, arrived at New Orleans on the 11th inst. She had 126 passengers, and half a million of dollars worth of gold dust on board. She was to leave New Orleans for New York in a few days. James Sinclair of New York, returning from California with a fortune, died on the passage of diarrhoea.

RESIGNATION OF BISHOP SOUTHGATE.—Rev. Bishop Southgate has resigned his appointment as missionary bishop assigned him by the Board of Missions of the Protestant Episcopal Church, and intends to return to this country in October next.

THE CHOLERA.—This dreaded disease is spreading in different directions over the country. In most of the larger cities west and south there has been more or less of it. In New York it is increasing, but not to a very alarming extent. The Cincinnati Daily Commercial, reports ninety-three burials from cholera for the week ending June 9th, while the Board of Health report but twenty-seven deaths by that disease in the same time. The commercial vouchers for the accuracy of its statements. A few cases have occurred in Boston, and one or two in Salem, but we have heard of none in Connecticut.

The Depository of the American Tract Society was destroyed by the recent great fire at St. Louis, and books and tracts valued at \$3000 were consumed, insured for \$1600. The libraries of Mr. Peabody, an agent, and Rev. Mr. Beebe, a laborer of the Home Mission Society, were also destroyed. Mr. Peabody was insured, the loss of Mr. Beebe is about \$500.

UNITARIAN MISSIONARY TO CALIFORNIA.—The Boston Traveller says that Mr. Edward Bond, of Cambridge Theological School, was ordained at the Federal Street Church, on Tuesday evening, the 12th inst., as a Missionary to California. He goes out under Unitarian patronage.

A telegraphic despatch, dated Washington, June 17th, says that Gideon Welles, Esq., chief clerk of the Bureau of Provision and clothing, has been dismissed, to take effect on the first of July. The salary of the office is about \$3000 per annum.

PASTORAL CALL.—Rev. B. COOK, of Jewett City, has received an invitation to the pastorate of the Baptist church in Cabotville, Me. The Cabotville church has enjoyed the labors of Rev. J. G. Warren for several years past, who is now settled in Troy. We have not learned the intentions of Bro. Cook in regard to accepting the invitation. He has received calls from Albany, Middletown, and other places, which he has declined, but our impression is, that he will go to Cabotville.

DEATH OF REV. SYLVESTER DANA.—This venerable minister and amiable man closed his earthly pilgrimage at his residence in this town, on Saturday last, having nearly completed his 80th year. He was born in Ashford, Conn., and graduated at Yale College, in the class of which Dr. Beecher was a member. In his early childhood his parents removed to Wyoming, Penn., where his father was slain by the Indians in the memorable battle, in which nearly all the settlers perished. Mr. Dana was ordained the minister of the church in Oxford, in 1801, and continued in the pastoral office till 1831. In 1837 he removed to this town, where he has since resided. Without any particular disease, the powers of nature gradually declined, until the wheel stopped at the cistern. The last words he uttered were, "There is rest in heaven."—*Concord N. H. Cong. Jour.*, 14th.

CASSIUS M. CLAY.—A despatch from Louisville, Ky., says that Cassius M. Clay and Joseph Turner got into a quarrel at a public meeting in Madison county, on the 17th inst., and after snapping pistols at each other, drew their Bowie knives, that Clay was stabbed through the heart, and Turner severely wounded in the abdomen and groin. He died shortly after, of his wounds.

A despatch received the next day says that Mr. Clay is not dead. Resolutions authorizing the New Northampton Railroad Company to issue 7 percent bonds called for, and passed.

INAUGURATION AT CAMBRIDGE.—The Boston papers of last week announce that President Sparks was to be inaugurated as President of Cambridge College, on Wednesday, the 20th inst., with the usual ceremonies and various demonstrations of rejoicing, such as illumination, fire-works, &c.

ROCKWELL'S MAP OF CONNECTICUT.—This large map, designed for the use of schools and families, has lately been revised and otherwise improved. It is highly recommended by the Board of Visitors of numerous schools, in various parts of the state, and a wish expressed that it may be introduced into the schools. It is the best map of Connecticut that has yet been published.

FIRE.—A fire was discovered in the barn in the rear of the New England House, last Sunday afternoon, which had made such headway that it was impossible to check it. Two barns and two sheds were destroyed, and it was with great difficulty that the buildings near the corner of State and Front streets were saved by the firemen.

The property was owned by Solomon Porter, Esq., was also the barn that was burnt in North Main street a few evenings since, and two others in different parts of the city that have been fired within a short time.

We see by the New Haven papers that incendiaries are at work there also. The barn attached to the Eagle tavern, together with eleven horses, was burnt on Saturday night. A store-house belonging to R. Hotchkiss & Co., filled with molasses, was burnt a few evenings since. Loss about \$5000.

FIREMEN'S RIOTS.—Another disgraceful riot occurred in Philadelphia on Sunday last, in which brick-bats, clubs and fire-arms were freely used. One man was killed almost instantly, and many others badly wounded. The riot occurred in the suburbs of the city. The side-walks were covered with blood, and the houses and window shutters were pierced with bullets.

GOLD DOLLARS VERSUS BANKS.—We understand that the Banks do not like the new coin known as gold dollars, for the reason that it interferes with the circulation of their small bills. In some of the large cities they refuse to pay out foreign gold coins in order to prevent their being re-coined into the little mischievous gold dollars.

We learn from the last *Zion's Advocate*, that Rev. L. F. Beecher, of Portland, Maine, has accepted the call of the Pearl Street Baptist church, Albany, N. Y., to become their pastor.

ORDINATION.—We learn by the *Watchman and Reflector*, that Mr. James E. Crawford was ordained a pastor of the Pleasant street Baptist church, (colored), Nantucket, on the 6th inst. Sermon by Rev. N. Colver, of Boston.

AGENCY AT DEEP RIVER.—O. SPENCER, Esq., will hereafter act as agent for the Secretary at Deep River, in place of Rev. H. Wooster, whose duties compel him to resign the agency.

ALFRED BISHOP, Esq., and influential citizen of Bridgeport, died at Saratoga Springs, on the 11th inst., of inflammation and constipation of the bowels.

COAL IN MASSACHUSETTS.—Thomas S. Ridgway, Jr., mining engineer, reports that "in the town of Mansfield, on the 7th of June inst., the auger went through a vein of good Anthracite Coal, seven and a half feet in thickness; a workable vein."

The Wheat Crop.—Accounts from various sections of the country represent the crop as promising an abundant harvest. In some particular localities there may be a partial failure in consequence of the fly and other causes, but judging from reports that reach us from different sources we think the crop will prove at least an average one. The fine cool weather thus far has operated very favorably on the grain and grass crops. Indian corn looks backward, but there is time enough yet for a good crop, should the weather prove warm enough.

BAPTIST TABERNACLE, N. Y.—Religious services have been suspended at this church, in consequence of the appearance of the cholera in that neighborhood. They have commenced the erection of a new edifice in Second Avenue.

The total number of deaths from cholera in N. York, from May 17th, when the first case was reported, to June 18th, at noon, was 344. About one-half of the cases reported, were fatal.

The steamer America arrived at B) on Tuesday afternoon, with intelligence. There had been no war in the aspect of European affairs. The war were still successful, and the holding out against the French. A motion had been promulgated in the King of the Prussians is made the conclusion of Austria.

CORRECTION.—In noticing pastor our last, an error was committed. It was printed Rev. Bela Houghton should have been Rev. Bela Hicks.

Peter B. Houghton was ordained Baptist church in Hudson, Michigan.

The Legislature will adjourn (Thursday).

Connecticut Legislature

MAY SESSION, 1849.

Monday Morning.

Prayer by Rev. Mr. Clark.

Bill prohibiting the removal of stones from shores, allowing half of the fine to non-passed.

Bill relative to legal notices of meetings or marshes—passed.

Bill providing for the punishment of in School District Meetings—passed.

Bill providing for the payment of the interest on Town Deposits. For School Districts is composed of parts Towns—passed.

Bill relative to the settlement of estates of Judges of Probate to appoint a property, which was indelibly of the Revised Statutes—passed.

Bill authorizing one Judge of the Court, to substitute another to hold the Court to him—passed.

Mr. Seymour moved that the House this day, at 10 o'clock A. M., and 3 o'clock P. M.—carried.

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Poetry.

The Arsenal at Springfield.

BY H. W. LONGFELLOW.

This is the Arsenal. From floor to ceiling,
Like a huge organ, rise the burnished arms,
But from the silent pipes no anthem pealing
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the death-angel touches those swift keys,
What loud lament and dismal misery
Will mingle with their awful symphonies!

I hear even now the infinite force chorus,
The cries of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverberations reach our own.

On helm and harness rings the Saxon hammer,
Through Cimbric forest roars the Norseman's song,
And loud, amid the universal clamor,
O'er distant deserts sounds the Tartar gong.

I hear the Florentine, who from his palace
Wheels out his battle-bell with dreadful din,
And Antae priests upon their tessellae,
Best the wild war-drums made of serpent's skin.

The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldier's revels in the midst of pillage;
The wail of famine in beleaguered towns;

The bursting shell the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever anon, in tones of thunder,
The diapason of the cannonade.

Is it, O man, with such discordant noises,
With such accursed instruments as these,
Then drownest Nature's sweet and kindly voices,
And arrest the celestial harmonies?

Were half the power, that fills the world with terror,
Were half the wealth bestowed on camps and courts,
There were no need of arsenals nor forts.

The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forever the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace."

Peace! and no longer from his brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

Religious & Moral.

Present Influence of the Jews.

If it should be asserted, that at no time between the calling of Abram, and the destruction of Jerusalem by the Romans, was the influence of the Hebrew nation upon the world, as great as it is at this time, the assertion might raise a smile of incredulity. And yet a little reflection might sustain such an assertion. The power, which has been wielded by the Rothschild family, acting as bankers for European governments, and thereby controlling in some degree the action of those governments, is well known. But this, great as it has been, is but a small item in the account. A vast influence is exerted in continental Europe, by Jews through the current literature.—Not a few of the most powerful writers in Europe are Jews; and the aggregate influence which the men of the nation are exerting through the press, is untold.

Nor is this all. The Jews have had an immense agency in promoting the revolutions, which have made the past and present year so memorable in history. It is well known, that there has been great concert of action among the ultra republicans, the agents of revolution in the different countries. It is a great mistake to suppose, that those popular out-breaks which first exploded in Paris, then in Berlin, then in Vienna and so on, were wholly independent of foreign influence. It was testified by residents in Berlin, that on the day previous to the first attempt at revolution there, the streets of the city were filled with strangers and foreigners—that propagandists of revolution had come from Paris and other places. And this appears to have been a general fact, touching all the revolutions of the last year. Though popular discontents and popular notions of liberty had gone before and prepared the way, the immediate occasion of the revolutions when they occurred, was something more than the inviolable sympathy passing from one kingdom and city to another. There was a combination of revolutionizers, more or less definitely organized, extending its ramifications through the continent, and concentrating its force on a given place as occasion required.

Prominent among this band of republic-makers were some Jews of great energy and force of character. And as the pens of Jews had previously done much, to propagate principles leading to revolutions, so now Jewish conspirators did much to hasten the catastrophe. And in this the Jewish nation has had its revenge on the monarchies of Europe, for the oppressions and indignities, which they have ever inflicted. And it is not unnatural to think, that the hatred, which the remembrance of the many wrongs that nation has endured from kings and emperors, may have been a leading motive, impelling the Jews to act the part which they have acted. The Jew in this country is a peaceable and useful citizen, because he has never been ever oppressed by our government. But against every monarchy of Europe he has charged a heavy score of injuries. And when the day of reckoning comes for those monarchies, it will be strange if the Jew does not file in his accounts. We are then, in these events, witnessing such a retribution as was every way to have been expected.

But if Jewish hands have mingled in promoting these political earthquakes, if Jewish talent has been so potent in those issues of the press, that have prepared the public mind for them, and Jewish wealth has held the policies of kings and the movements of armies in a sort of dependency, then it may be true that Jews are now exerting more influence in the world than they did under the reign of the most renowned of their kings.

And if providence has now elevated that people to such an influence, it may be with reference to some greater events, in which they are to bear a part. The separate existence of that nation, mingled among all nations yet amalgamated with none, is a standing miracle. That separate existence is doubtless preserved in subserviency to some great designs of Providence hereafter to be accomplished through and upon them. The importance, though not perhaps the precise nature of these designs, is intimated in prophecy, and while we reject the theories of the millenniums, we still expect that the incoming of the Jews will be as life from the dead to the Gentiles. And hence we watch with special interest every turn of the hand of Providence that elevates that people.—*Puritan Recorder*

The Empty Cradle.

"The mother gave, in tears and pain,
The flowers she most did love;
She knew she'd find them all again,
In the fields of light above."

The death of a little child is to the mother's heart like dew on a plant from which a bud has perished. The plant lifts up its head in freshened greenness to the morning light; so the mother's soul gathers from the dark sorrow through which she has passed, a fresh brightening of her heavenly hopes.

As she bends over the empty cradle, and in fancy brings her sweet infant before her, a ray of divine light is on the cherub face. It is her son still but with the seal of immortality on his brow. She feels that heaven was the only atmosphere where her precious flower could unfold without spot or blemish, and she would not recall the loss. But the anniversary of his departure seems to bring his spiritual presence near her. She indulges in that tender grief which soothes, like an opiate in pain, all her passages and cares of life. The world to her is no longer with human love and hope—in the future, so glorious with heavenly love and joy. She has treasures of happiness which the worldly, unchastened heart never conceived. The bright fresh flowers with which she has decorated her room, the apartment where her infant died, are emblems of the far brighter hopes now dawning on her day dream. She thinks of the glory and beauty of the New Jerusalem, where the little foot will never find a thorn among the flowers to render a shoe necessary. Nor will a pillow be wanting for the dear head resting on the breast of the kind Saviour. And she knows her infant is there, in that world of eternal bliss. She has marked one passage in that Book—to her emphatically the Word of Life—now lying closed on the toilette table, which she daily reads, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

Government Expenses.

The Washington correspondent of the Journal of Commerce, has compiled from authentic sources, the subjoined statement of the appropriations made at the last session of Congress:

The total amount of the appropriations made at the last session is \$35,429,041.—But not quite the whole of this is designed for the service of the next fiscal year. The sum of \$550,000 is to be applied to ordinary purposes of government during the present year, and the farther sum of \$720,000 as Mexican debt, will be disbursed during 1849. So that, to get at the appropriations now made for the financial year of 1850, we must deduct four and a quarter millions of dollars, which will leave as the now probable expenditures for that year thirty-one and a quarter millions of dollars. The appropriations included in this aggregate may be thus divided:

For the direct support of Congress,	\$1,077,557
Civil, diplomatic and miscellaneous,	4,535,000
Transportation of mail by land,	\$2,540,000
Transportation by sea,	1,330,000
Support of the army, payment of pensions, &c.,	6,986,000
do Indian Department,	1,000,000
do Navy,	8,726,000
do Post Office Dep.,	1,598,000
Payment to Mexico,	3,550,000
Total appropriations for 1850,	\$31,416,000

I have passed over small items, and have included in the above list a standing appropriation of \$384,000 per annum for the Bremen line of steamers.

In regard to the item of more than a million for the support of Congress, it may be worth while to say that \$768,000 is for the mileage and per diem of the two hundred and ninety-two Senators, Representatives and delegates. This shows the average payment to each to be \$2650. But this does not include the whole amount of emoluments which will accrue to each member. The contingent fund appropriated for both houses is \$257,000, a considerable part of which may be and usually is disbursed as to add to the gains of the members; and last year \$99,000 was expended in books, which were distributed among their private benefactors. It will be quite safe to add \$150,000 as the indirect

compensation of members, which will make the entire amount likely to be paid to them next year \$918,000, and furnish an average of \$3140 for each one.

But these appropriations do not by any means furnish a true index of the expenditures of the year to which they refer.—Some of them will not be used within the year, and we may deduct at least \$750,000 on this account, and may assume that not more than about \$30,680,000 of these appropriations will be required. But there are many expenditures which, being provided for by standing appropriations, are not mentioned in this statement. Of these the interest on the public debt is the largest.—It is about \$3,000,000 per annum. Then it must be recollected that before the end of the next fiscal year, June 30th, 1850, Congress will have been in session nearly seven months, and that the first business pressed upon every Congress is to provide for deficiencies in previous appropriations. During the last short session of three months \$400,000 were thus appropriated. A million is a moderate allowance for the next year. We must, therefore, add to our \$30,680,000 at least \$4,000,000 in order to get at the expenditures certain to be ordered and incurred during the next fiscal year, and that they will give us thirty-four millions six hundred and fifty thousand.

How Slavery was Abolished in England.

Macaulay, in his History of England, gives the process by which the slaves in our mother country gained their freedom, as follows:

"It is remarkable that the two greatest and most salutary social revolutions which have taken place in England—the revolution which, in the thirteenth century put an end to tyranny of nation over nation, and that revolution which, a few generations later, put an end to the property of man in man—were silently and imperceptibly effected. They struck contemporary observers with no surprise; and have received from historians very scanty measure of attention. They were brought about neither by legislation nor by physical force.—Moral causes noiselessly effected, first the distinction between Norman and Saxon, and the distinction between master and slave. None can venture to fix the precise moment at which either distinction ceased. Some faint traces of the old Norman feeling might perhaps have been found late in the fourteenth century. Some faint traces of the institution of villages were detected by the curious so late as the days of the Stuarts; nor has that institution ever, to this hour, been abolished by statute. It would be unjust not to acknowledge that the chief agent in these two great deliverances was religion; it may perhaps be doubted whether a purer religion might not have been found a less efficient agent."

The Littleness of the Earth.

The universe at large would suffer as little in its splendor and variety by the destruction of our planet, as the magnificence of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind from the stem, and it lights on the stream of water which passes underneath. In a moment of time, the life which we know by the microscope it teems with, is extinguished; and an occurrence so insignificant in the eye of man, and in the scale of his observation, carries it into the myriads which people this leaf, and an event as terrible and decisive as the destruction of the world. Now, in the grand scale of the universe, we, the occupiers of this ball, which performs its little round among the suns and systems that astronomy has unfolded—we feel the same littleness and the same insecurity. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us.—*Chalmers*.

New World of Australia.

A second "new world" is fast rising into notice and importance in the British possessions in Australia. Its early history is adorned by no romantic adventures like those of Sir Walter Raleigh, nor is it dignified by the patriotism or consecrated by the piety of the Pilgrim Fathers of New England. It is only seventy years ago that it was discovered by Captain Cook, and until recently, the principal port was stigmatized as "Botany Bay." But already the numerous and thrifty colonies planted in it, occupy no mean condition in the politics of the mother country, or their productions in its commerce. Scarcely sixty years ago Australia was a Terra Incognita to the civilized world, whose inhabitants were a few thinly scattered tribes of savages, apparently making the connecting link between man and brute. Even there, incredible almost as it is, in the rapid and resistless progress of civilization, commerce, light and Christianity in the present age, literature, the arts, religion, and the love of rational liberty, are taking vital root, and will be diffused thence to the uttermost parts of the world.

The convict encampment at Botany Bay has now become the populous and handsome town of Sydney, and the capital of Australia. It is situated on the southern shore of Port Jackson, one of the finest harbors in the world. It is not the mouth of a river, but a large inlet of the sea, having a bold entrance, a mile in width, between lofty cliffs. Once in, a vessel is completely land-locked, and may defy wind and wave. It extends twenty miles inland, fourteen of which are good anchorage.—Nearly its whole distance it branches off right and left into a succession of coves or natural docks affording accommodations

for shipping equalled by no other unimproved harbor on the globe. Indeed, it is another bay of San Francisco. This and other harbors thronged with shipping from England, India, the Islands of the Pacific and North and South America, indicate a large amount of foreign traffic, while numerous coasters and steam vessels are evidence of the extent of domestic intercourse and trade.

In the town itself, though so recent, nothing strikes the eye as being extremely modern. Long lines of well built residences, numerous and elegantly fitted up shops, resplendent at night with plate glass and gas, extensive warehouses and commodious wharves, cathedrals, churches, chapels, and meeting houses, club houses and theatres even; busy crowds in the streets, and carriages and vehicles of all descriptions, give the appearance of a town centuries old. Five churches belong to the Church of England, two of which are very fine; two are spacious Presbyterian churches; there is one very elegant building belonging to the Congregationalists, capable of accommodating 1500 persons; there are several large Wesleyan chapels, including a stupendous edifice with a Greek portico erected in commemoration of the Wesleyan Centenary—an instructive fact—a monument of Wesley erected by the second generation of Botany Bay! The Catholics have a church and Cathedral, and another English Cathedral is in process of erection, which, at some day, will be an elegant structure. Most of these edifices and other public buildings are constructed of free stone, on a bed of which the town rests. The population of the town is 50,000.

A true Nobleman.

In the course of an address made by Lord Roden, at the anniversary of the Irish Sunday School Society in Dublin, that nobleman said:

"I became a teacher of a Sunday School in 1819, and from that period up to the present, with of course the exception of being occasionally called away from it by various other duties, I have always been enrolled as one engaged in such an office, and I can sincerely say that the result of that object has fully answered every expectation and desire which the fondest feeling of my heart entertained. (Applause.) Our Sunday School now consists upon an average of about fifty boys and eighty girls; I have the privilege of teaching the head among the boys, now young men, but in the course of instruction in the school we are now teaching the children of those who have been taught and sent out into the world from our school, and I could name several—I know many of them—and there are many of the number whom I am not able to name,—but I trust I shall see them where their names shall appear as the fruits of instruction which they received from the knowledge of that blessed book which is the grand object of Sunday School teaching. I could name several of our Sunday School scholars who never received any other instruction than what they derived from the Sunday School, who are now filling most responsible and high stations in their sphere of life, throughout different parts of the country. One or two of them are stewards of gentlemen who repose the greatest confidence in them; others are filling menial offices as servants in houses; and I hear from those who employ them the greatest character."

Facts in Physiology.

A man is taller in the morning than at night, to the extent of half an inch, owing to the relaxation of the cartilages. The human brain is the 28th of the body; but in the horse, only the 400th. Ten days per annum is the average sickness of human life. About the age of 30, the lean man generally becomes fatter, and the fatter man leaner. Richter enumerates 600 distinct species of diseases in the eye. The pulse of children is 180 in a minute; at puberty it is 80; and at 60 it is only 60. Dr. Letson ascribed health and wealth to water, happiness to small beer; and all diseases and crimes to the use of spirits. Elephants live 200, 300 and even 400 years. Bats, in India, are called flying foxes, and measures six feet from tip to tip of their wings. Sheep, in wild pastures, practice self-defence by an array, in which ram stand foremost, in concert with ewes and lambs in the centre of a hollow square. Three Hudson's Bay dogs draw a sledge loaded with 300 lbs. fifteen miles a day. One pair of pigs will increase in six years 119, 160, taking the increase of fourteen times per annum. A pair of sheep in the same time would be 64. A single house-fly produces in one season 20,080, 326 eggs. The flea, grasshopper and locust, jump 200 times their own length, equal to a quarter of a mile for a man.

HUMAN PHILOSOPHY.—Philosophy is a proud, sullen detector of the poverty and misery of man. It may turn him from the world with a proud sturdy contempt; but it cannot come forward and say, "Here are rest, grace, peace, strength, consolation!"—*Cecil*.

THE EVIDENCES OF CHRISTIANITY.—A person discovering the proofs of the Christian religion, is like an heir finding the deeds of his estate. Shall he officially condemn them as counterfeit, or cast them aside without examination?—*Pascal*.

INDISCRETION.—Thus he dallied with his thoughts and wish all things, like the lazy sea, that plays with the pebbles on its beach, but under the inspiration of the wind might lift great navies on its outstretched palms, and toss them into the air as playthings.

Advertisements.

HERE THEY COME!! BOOTS AND SHOES FOR THE MILLION!!

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IS once more filled to the brim with Boots and Shoes of the latest fashions, and all the different kinds, qualities and grades, from a fine calf Boot, 14 inches long, down to a Doll's Shoe of a 1-3 inch in length—comprising the FINEST, BEST and LARGEST assortment ever offered for sale in Hartford—consisting in part as follows:

FOR THE LADIES.—Fine French Calf boots, in colors of black, blue, green, French grey, drabs and maroon. Misses do. of black, blue, maroon and drab. Children's do. of black, blue, red, bronze and maroon.

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Fine Calf shoes, both sewed and pegged. Fine Goat do., sewed and pegged. Boy's fine Calf boots. Calf and Goat shoes. Men's and Boy's Kip and Thick boots and brogans, slippers, &c. A lot of cheap thick Kip boots, for summer wear, from \$1 25 to \$1 75 per pair! very cheap!!

Also, Gentlemen's, Ladies', Misses and Children's Patent and common Rubbers, Shoe Brush, a Blacking, &c. &c., all of which will be sold at the lowest cash prices.

Call and see at **A. L. GABRIEL'S BOSTON SHOE STORE, Sign of the BIG BOOT, 233 Main Street, Hartford.**

N. B. Another large lot of those broad, easy shoes for elderly Ladies, kid and leather, both thick and thin soles—sizes large and broad enough for the largest and most tender feet.

April 27, 1849. GWS

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"All young persons should have a standard" at their elbows. And while you are about it, get the best; that Dictionary is **NOAH WEBSTER'S**. The great work, unabridged. If you are too poor, save the amount from off your back, to put into your head.—*Phrenology Jour.*

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THIS company has a liberal and permanent charter from the Legislature of New York, for the benevolent purpose of insuring lives upon the mutual system. It is now fully prepared to carry out the benevolent intentions of the New York Legislature, by extending, as far as practicable, the benefits of this Institution.

Its charter is one of the very best in the country, having been drawn with the greatest care, and deliberately reviewed by an able committee of the Legislature, who had particular regard for the interests of the insured, and was finally passed by the Legislature as a safe, desirable, and benevolent Institution.

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Robert B. Coleman, of the Astor House, is one of the Vice Presidents.

James Harper, the extensive publisher, and late Mayor of New York, is among its earliest friends and officers.

Hon. Philip Hone, late Mayor of New York, is one of the Trustees. John Nixon, a wealthy and well known merchant, of the firm of Doremus & Nixon, is also one of the Trustees, with other highly responsible and well known citizens of New York.

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In short, this is one of the best appointed, and most carefully arranged Life Insurance companies now in existence. Every one that takes a policy is a member of, and has an interest in the company, and participates in its profits and dividends.

The Nautilus company stands high in public favor, for safety, and as a profitable one to insure in. It has a fund of \$125,507.12 to meet losses—invested in United States and other safe securities.

The company has appointed the subscriber, publisher of the Hartford Times, as permanent Agent in Hartford. He will issue policies for the present at his office, No. 5 Central Row.

Dr. J. C. JACKSON, whose office is over 164 Main Street, Hartford, is appointed as Examining Physician of the Nautilus Company.

California Risks, to some extent, are taken by this company, at a reasonable advance from ordinary rates. **A. E. BURR.**

April, 1849.

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THE subscriber has constantly on hand and for sale a general assortment of well selected Dye Stuffs, Drugs and Medicines, among which are included—Madder, Liquid Blue, Muriate of Tin, Alum, Copperas, Cam Wood, Log Wood, Nic Wood, Potash and Red Wood.

—ALSO—White Lead, dry and ground in oil; Spanish Brown, Venetian Red, French Yellow, Chrome Yellow, Chrome Green, Linseed Oil, Spirits Turpentine, Varnish, Japan Paint and White Wash Brushes, pure Neat Oil, Potash. A good supply of Drugs and medicines, various kinds of Symplics, comprising old Dr. Jacob Townsend's, Sarsaparilla Syrup, and others; Lubin's Paris Perfumery and a variety of Fancy Goods, usually kept by Druggists.

Medicine prescribed by physicians dispensed with care and promptness, and charges reasonable at "The People's Family Medicine Store, 296 North Main street, in the building formerly occupied by Dr. J. C. JACKSON." **JOHN BRADDOCK.**

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A rare opportunity is offered for two Boys to learn the ornamental branches of the Printing business from 14 to 16 years of age. They should be good scholars, familiar with reading, writing, grammar, &c. To secure advantages will be secured that are seldom offered. Apply at 154 1-2 Main St. of **J. H. BARDWELL, Ornamental Printer.**

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Incorporated 1810. Charter perpetual.—Capital, \$150,000, with power of increasing it to \$250,000.

THIS long established and well known Institution, has transacted a most extensive insurance business for more than thirty-seven years, throughout the United States and the British North America provinces. It has aimed to secure public confidence, by an honorable and faithful fulfillment of its contracts; and owners of property are assured that all fair claims for losses under its policies will be liberally adjusted and promptly paid. Buildings, manufactories, mills, machinery, dwelling houses, stores, merchandise, household furniture, vessels on the stocks or while in port, &c., will be insured at rates as low as the risk will admit. The following gentlemen constitute the Board of Directors:—

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Hezekiah Hinckling, Charles Bondell, Albert Day, Henry Kelsey, Julius S. Morgan, John C. Smith, James Goodwin, Daniel Buck, Jr.

JAMES G. BOLLER, Secretary.
C. C. LYMAN, Assistant Secretary.

Applications for insurance may be made directly to the office of the Company at Hartford, or to Agents in the principal towns and cities of the Union.

April, 1849.

SABBATH SCHOOL BOOKS.

THE subscribers are now opening the finest collection of Sabbath School books ever offered in the country. They have a full supply of all the publications of the American Sunday School Union, American Tract Society, New England S. S. Union, Mass. S. Society, Am. Baptist Publication Society, and Lewis Cady's Sabbath School books, together with a large stock of popular Juvenile books, together with two ten dollar libraries of the Am. S. S. Union—comprising of 100 vols. each, the entire dollar library of 24 large volumes; the \$2.00 library of 50 small volumes; Colby's five dollar library of 50 volumes; and the Evangelical library of elegantly bound volumes. We will sell 324 vols. of Sabbath School books forming a complete library for all classes in a Sabbath School, for \$30.50—being less than ten cents a volume. Superintendents and those interested in Sabbath Schools are respectfully requested to give us a call.

BROCKETT, FULLER & CO., 219 Main St.

ATNA INSURANCE COMPANY.

INCORPORATED in 1819, for the purpose of insuring against loss and damage by fire only. Capital \$250,000, secured and vested in the best manner—offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The Office of the company is kept in their new building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the company are—
Thomas K. Brace, Miles A. Tuttle, Samuel Tudor, John L. Bonnell, Ebenezer Flower, Eliphalet J. Bulkley, James Pratt, Thomas Belknap, Ward Woodbridge, John G. Haven, John Church, Silas B. Hamilton, Edwin C. Ripley, Frederick Tyler, S. S. Ward, Robert Buel, Henry Z. Pratt.

THOMAS K. BRACE, President.
S. L. Loomis, Secretary.

The Atna Company has agents in most of the towns in the State, with whom insurance can be effected.

Hartford, April, 1849.

CLOTHS, CASSIMERES AND VESTINGS.

The subscribers have just received an additional stock of Cloths, Cassimeres and Vestings, which they now offer to the trade at the lowest New York and Boston prices.

HASTINGS & GURLEY, (Successors to Wm. B. Davis), Nos. 14 and 16 Asylum St.

PROTECTION INSURANCE COMPANY—FIRE AND MARINE.

Office No. 8 Exchange Building, North of the State House, Hartford, Ct.

THIS Company was incorporated by the Legislature of Connecticut, for the purpose of effecting Fire and Marine Insurance—has a capital of \$200,000, and the power of increasing its capital to half a million of dollars.

The company will issue policies on Fire or Marine Risks on terms as favorable as other Offices.

Application may be made by letter from any part of the United States, where a proxy is established. The office is open at all hours for the transaction of business.

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Wm. CONNER, Secretary.
Hartford, April, 1849.

SUZAS CHAPMAN, MERCHANT TAILOR, NO. 1 CENTRAL ROW, Hartford.

GRATEFULLY tenders thanks to those who have favored him in the past year, and respectfully solicits the continuance of their favors. His present stock of **CLOTHS, DOESKINS, CASSIMERES, SATINS, AND OTHER VESTINGS**, comprises a large variety, and he intends, by adding the various novelties which appear, to maintain as reasonable and complete an assortment as can be obtained.

Garments thoroughly made, and trimmed in the newest and most fashionable style, at a sufficient reduction from former prices to render it an inducement to examine (at least before purchasing elsewhere. His friends and the public generally are invited to call at the corner, No. 1 Central Row, south of State House.

Carriages for Funerals.

THE subscribers are prepared with (probably) the greater facilities than any other establishment in the city, to furnish all in the line of a Hearse, carriages or Stages for Funerals, and will do so upon the most liberal terms—a Hearse will be sent gratuitously where any number of carriages are furnished.

Particular attention will be paid to this branch of business.

J. B. COTT & Co., 151 Main Street, Nov. 3, 1848.

Monuments.

JAMES G. BATTERSON, Marble Manufacturer, of Hartford and Litchfield, Ct., would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 383 Main street, (directly opposite Union Hotel) where he will manufacture at the lowest possible prices, all kinds of **MONUMENTS and GRAVESTONES**, of the best American and Foreign marble.

Church Tablets, chimney pieces, mantels, centre table, pier, bureau, and counter tops, of Egyptian, Italian, or any other kind of foreign marble will be preferred, executed at short notice, and in a superior style of workmanship.

All persons in want of any kind of work in the marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere.

Monuments delivered to any yard in the city free of charge.

Hartford, April, 1849.

BURR & SMITH, Printers, 184 1-2 Main Street, Hartford.

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